

ENGLAND
AND
SCOTLANDS
COVENANT
With their GOD;

VIZ.

In { The *Protestation*,
The *Vow* and *Covenant*,
The *Solemn League* and *Covenant*,
and an *Ordinance* of the *Lords*
and *Commons* assembled in *Parliament*, for the taking the same ;
together with an *Exhortation* made
by the *Assembly* of *Divines*. p. 31

An *Ordinance* for the better *Observa-*
tion of the *Lords-Day*.

An *Ordinance*, together with an *Order*,
for the strict keeping the *Monthly fast*.

Ordered by the *Commons* in *Parlia-*
ment, That these *Covenants* and *Ordi-*
nances, be forthwith printed and published.

Printed for *Edw. Husband*, Printer to
the *Honorable House of Commons*.

1645.





Die Mercurii, 5. Maii, 1641.

IT is this day Ordered by the House of Commons now Assembled in Parliament, That the Preamble, together with the Protestation which the Members of this House made the third day of May, shall be forthwith Printed, and the Copies Printed brought to the Clerk of the said House to attest under his hand, to the end, that the Knights, Citizens, and Burghesses may send them down to the Sheriffs and Justices of Peace of the severall Shires, and to the Citizens and Burghesses of the severall Cities, Boroughs and Cinque Ports respectively; And the Knights, Citizens, and Burghesses, are to intimate unto the Shires, Cities, Boroughs and Cinque Ports, with that willingnesse all the Members of this House made this Protestation: And further to signifie, that as they justifie the taking of it in themselves, so they cannot but approve it in all such as shall take it.

A 2

We

WE the Knights, Citizens, and Burgeses in the Commons House of Parliament, finding to the great grief of our hearts, that the Delignes of the Priests and Jesuites, and other adherents to the See of Rome, have of late been more boldly and frequently put in practice then formerly, to the undermining and danger of the ruine of the true Reformed Protestant Religion in His Majesties Dominions established: And finding also that there have been, and having just cause to suspect that there still are, even during the sitting in Parliament, endeavours to subvert the Fundamentall Laws of *England* and *Ireland*, and to introduce the exercise of an Arbitrary and Tyrannicall Government, by most pernicious and wicked Counsels, Practices, Plots, and Conspiracies: And that the long intermission, and unhappy breach of Parliaments, hath occasioned many Illegall Taxations, whereupon the Subject hath been prosecuted and grieved: And that divers INNO-

Innovations and Superstitions have been brought into the Church, multitudes driv'n out of His Majesties Dominions ; jealousies raised and fomented betwixt the King and His People ; a Popish Army levied in *Ireland*, and two Armies brought into the bowels of this Kingdom, to the hazard of His Majesties Royal Person, the consumption of the Revenues of the Crown & Treasure of this Kingdom: And lastly, finding great cause of jealousy, that endeavours have been, and are used to bring the English Army into a misunderstanding of this Parliament, thereby to incline that Army, with force to bring to pass those wicked counsels, Have therefore thought good to joyn themselves in a Declaration of our united Affections and Resolutions, and to make this ensuing Protestation.

I A. B. do in the presence of Almighty God, Promise, Vow, and Protest, to maintain and defend, as far as lawfully I may, with my life, power, and estate, the true Reformed Pro-

testant Religion, expressed in the Doctrine of the Church of *England*, against all Popery and Popish Innovations within this Realm, contrary to the same Doctrine, and according to the duty of my Allegiance, His Majesties Royall person, Honour and Estate; as also the Power and Priviledges of Parliament; The lawfull Rights and Liberties of the Subject, and every person that maketh this Protestation, in whatsoever he shall do in the lawfull pursuance of the same. And to my power, and as far as lawfully I may, I will oppose, and by all good wayes and means endeavour to bring to condigne punishment, all such as shall either by Force, Practise, Councils, Plots, Conspiracies, or otherwise, do any thing to the contrary of any thing in this present Protestation contained. And further, That I shall in all just and Honorable wayes endeavour to preserve the Vnion and Peace, between the three Kingdoms of *England*, *Scotland*, and *Ireland*; And neither for hope, fear, nor other respect, shall relinquish this Promise, Vow, and Protestation.

Where-

VVhereas some doubts have been raised by severall persons out of this House, concerning the meaning of these words contained in the Prost-
tation lately made by the Members of this House, *Viz. The true Reformed Protestant Religion, expressed in the Doctrine of the Church of England, against all Popery and Popish innovations within this Realm, contrary to the same Doctrine;* This House doth Declare That by those words, was, and is meant, onely the publike Doctrine professed in the said Church, so far as it is opposite to Popery and Popish Innovations; And that the said words are not to be extended to the maintaining of any Form of Worship, Discipline, or Government, nor of any Rites or Ceremonies of the said Church of England.

Die Veneris, 30. Iulii, 1641.

Resolved upon the Question,

THAT this House doth conceive that the Protestation made by them, is fit to be taken by every person that is well-affected in Religion, and to the good of the Common wealth; And therefore doth declare, That what person soever shall not take the Protestation, is unfit to bear Office in the Church or Common-wealth.



The *Vow* and *Covenant* appointed by the **Lords** and **Commons** assembled in Parliament, to be taken by every Man, in the Cities of *London*, *Westminster*, the Suburbs and Liberties thereof; and throughout the whole Kingdom.

VVHereas the **Lords** and **Commons** now assembled in Parliament have declared, That there hath been,

been, and now is a Popish and Trai-
terous Plot for the subversion of the
true Protestant Reformed Religion,
and the Liberty of the Subject ; and
that in pursuance thereof, a Popish
Army hath been raised, and now is on
foot in divers parts of this Kingdom :
And have further in a solemn manner
Declared, Vowed, and Covenanted,
That in order to the security and pre-
servation of the true Protestant Re-
ligion, and Liberty of the Subject,
they will not consent to the laying
down of Arms, so long as the Papists
now in open War against the Parlia-
ment, shall by force of Arms be pro-
tected from the Justice thereof. And
whereas the Lords and Commons
have Declared, That there hath been a
treacherous and horrid Design lately
discovered, by the great blessing, and
speciall Providence of God, of divers
persons to joyn themselves with the
Armies raised by the King, and to de-
stroy the Forces raised by the Lords
and Commons in Parliament, to sur-
prise the Cities of London and West-
minster, with the Suburbs, and by

Arms to force the Parliament : And the said Lords and Commons finding by constant experience , that many wayes of force and treachery are continually attempted , to bring to utter ruine and destruction the Parliament and Kingdom , and that which is dearest , the true Protestant Religion : And that for the preventing , and withstanding the same , they have thought fit , That all who are true hearted , and lovers of their Countrey , should binde themselves each to other in a sacred Vow and Covenant , in manner and form as followeth , and accordingly :

I A.B. in humility and reverence of the Divine Majesty , declare my hearty sorrow for my own sins , and the sins of this Nation , which have deserved the Calamities and Judgements that now lie upon it ; And my true intention is , by Gods grace to endeavor the amendment of my own wayes ; And that I do abhor and detest the said wicked and treacherous Design lately discovered ; And that I never gave nor will give my assent to the execution

execution thereof, but will according to my power and Vocation, oppose and resist the same, and all other of the like nature: And in case any other like Design shall hereafter come to my knowledge, I will make such timely discovery as I shall conceive may best conduce to the preventing thereof. And whereas I do in my conscience believe, That the Forces Raised by the two Houses of Parliament are raised and continued for their just Defence, and for the Defence of the true Protestant Religion and Liberties of the Subject, against the Forces raised by the King: I do here in the presence of Almighty God, Declare, Vow, and Covenant, That I will, according to my power and vocation, assist the Forces raised and continued by Both Houses of Parliament, against the Forces raised by the King without their consent; and will likewise assist all other persons that shall take this Oath, in what they shall do in pursuance thereof; And will not directly or indirectly adhere unto, nor shall willingly assist the Forces raised

raised by the King without the consent of both Houses of Parliament. And this Vow and Covenant I make in the presence of Almighty God, the Searcher of all hearts, with a true intention to perform the same, as I shall answer at the great Day, when the secrets of all hearts shall be disclosed.

Come

Come, let us joyn our selves to the Lord
 in a perpetuall Covenant, that shall
 not be forgotten, Iere. 50. 5. Take away
 the wicked from before the King, and his
 Throne shall be established in righteous-
 nesse, Prov. 25. 5. And all Judah re-
 joyced at the Oath, for they had sworn
 with all their heart, and sought him with
 their whole desire, and he was found of
 them; and the Lord gave them rest
 round about, 2 Chron. 15. 15.

The excellent Usefulness
 of this COVENANT.

VNION with God, Conformity
 to God, and Vnity of the
 three Kingdoms, are things
 most desireable: In the first we are
 happy: In the second holy: In the
 third is strength, peace and safety.
 These are the kindly fruits of this
 Covenant, and a Covenant that brings
 forth these, how gladly should it be
 embraced

enbraced, and how willingly received? They are lovely Bands that binde us to be happy, holy, and safe. The heart of man is backsliding, and a Covenant is like a hedge or wall to stop us from going back: it being a good and ready answer to a tempter or temptation: How shall I do this, and break my Covenant? Surely we have been too loose toward God, having almost lost a Religion, too loose in our lives, and too dis-united among our selves: and well it may be thought, that a main end of this Rod which now lyes upon us, is to beat us into this Covenant; that thereby we may be knit faster to God, to holiness, and each to other by this Band of Vnity. Yet the taking, is not the chief part of a Covenant, but the keeping. The benefits of a Covenant are then sure and stedfast to us, when we are stedfast in the Covenant: Now a main cause of unstedfastnesse in the Covenant, is forgetfulness of it. To prevent this, the Covenant is presented in this form that being set up before us, it may be daily seen, and by seeing remembered, and by remebring performed;

formed: And withall let us remember this ; that all the wayes of God are mercy and truth to them that fear him and keep his Covenant. But because no man is strong in his own strength, let us seek strength of Him who is both our strength and our Redeemer, that by Him we may be enabled to keep our Covenant with him, that so he may delight to dwell with us, to be called our God, and to call us his people ; upon which happy condition, attend Peace, Prosperity, and all blessings of Heaven and Earth, temporall and eternall.

V V E Noblemen, Barons, Knights,
Gentlemen, Citizens, Burgesses,
Ministers of the Gospel, and Commons of
all sorts in the Kingdoms of England,
Scotland, and Ireland, by the Providence
of God, living under one King, and being
of one Reformed Religion, having beforc
our eyes the glory of God, and the ad-
vancement of the Kingdom of our Lord
and Saviour Jesus Christ, the honour and
happinesse of the Kings Majestie, and His
Posterity, and the truc publique Liberty,
Safety

Safety and Peace of the Kingdoms, where-
in every ones private condition is inclu-
ded ; and calling to minde the treacherous
and bloody plots , conspiracies, attempts,
and practices of the Enemies of God, a-
gainst the truc Religion, and professours
thereof in all places, especially in these
three Kingdoms ever since the Reforma-
tion of Religion, and how much their rage,
power and presumption, are of late, and at
this time increased and exercised ; where-
of the deplorable estate of the Church and
Kingdom of Ireland, the distressed estate
of the Church and Kingdom of England,
and the dangerous estate of the Church and
Kingdom of Scotland, are present, & pub-
like Testimonies ; we have now at last, (af-
ter other means of Supplication, Remon-
strance, Protestations, and Sufferings) for
the preservation of our selves & our Reli-
gion, from utter ruine and Destructiōn,
according to the commendable practice of
these Kingdoms in former times , and the
Example of Gods people in other Nations ;
after mature deliberation , resolved and
determined to enter into a mutuall and So-
lemne League and Covenant, wherein we
all subscribe, and each one of us for him-
self,

self, with our hands lifted up to the most high God, do Swear :

I. That we shall sincerely, really & constantly, through the Grace of God, indeavor in our severall places & callings, the preservation of the reformed religion in the Church of *Scotland*, in Doctrine, Worship, Discipline and Government, against our common Enemies, the Reformation of Religion in the Kingdoms of *England* and *Ireland*, in Doctrine, Worship, Discipline, and Government, according to the Word of God, and the Example of the best Reformed Churches; And shall indeavour to bring the Churches of God in the three Kingdoms, to the nearest Conjunction and Vniformity in Religion, Confession of Faith, form of Church government, Directory for Worship and Catechizing: That we and our Posterity after us, may as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

II. That we shall in like manner, without respect of persons, indeavour the

the extirpation of Popery, Prelacy, (that is, Church-government, by Arch Bishops, Bishops, their Chauncellors and Commissaries, Deans, Deans and Chapters, Arch-Deacons, and all other Ecclesiastical Officers depending on that Hierarchie) Superstition, Heresie, Schism, Prophanenesse, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godlienesse ; lest we partake in other mens sins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and his Name one in the three Kingdoms.

III. We shall with the same sincerity, reality, and constancy, in our severall Vocations, endeavour with our Estates and Lives, mutually to preserve the Rights and Priviledges of the Parliament, and the Liberties of the Kingdoms, and to preserve and defend the Kings Majesties person and Authority, in the preservation and defence of the true Religion, and Liberties of the Kingdoms, that the world may bear witness with our consciences of our loyalty, and that we have no thoughts

thoughts or intentions to diminish his Majesties just power and Greatnesse.

IV. We shall also with all faithfulness endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evil Instruments, by hindring the Reformation of Religion, dividing the King from his People, or one of the Kingdoms from another, or making any Faction or parties amongst the people, contrary to this League and Covenant, that they may be brought to publique triall, and receive condigne punishment, as the degree of their offences shall require or deserve, or the Supream Iudicatories of both Kingdoms respectively, or others, having power from them for that effect, shall judge convenient.

V. And whereas the happinesse of a blessed Peice between these Kingdoms, denied in former times to our Progenitors, is by the good Providence of God, granted unto us, and hath been lately concluded and settled by both Parliaments, we shall each one of us, according to our place and interest, endeavour that they may remain

main conjoyned in a firm Peace and Vnion to all Posterity ; And that Justice may be done upon the wilfull Opposers thereof, in manner expressed in the present Articles.

VI. We shall also, according to our places and callings, in this Common Cause of Religion, Liberty and Peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof, and shall not suffer our selves, directly or indirectly, by whatsoever combination, perswasion or terror, to be divided, and withdrawn from this blessed Vnion and Conjunction, whether to make defection to the conrrary part, or give our selves to a detestable indifferency or neutrality in this Cause, which so much concerneth the glory of God, the good of the Kingdoms, and Honour of the King ; but shall all the dayes of our lives, zealously and constantly continue therein against all opposition, and promote the same according to our power, against all Lets and Impediments whatsoever ; and what we are

not

not able our selves to suppreffe or overcome, we shall reveale and make known, that it may be timely prevented or removed; All which we shall do as in the sight of God.

And because these Kingdoms are guilty of many sins and provocations against God and his Son Iesuſ Christ, as is too manifest by our present distresses and dangers, the fruits thereof: We professe and declare before God and the world our unsainted desire to be humbled for our own sins, and for the sins of these Kingdoms, especially, that we have not as we ought, valued the inestimable benefit of the Gōspel, that we have not laboured for the purity & power thereof, and that we have not indeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and transgressions, so much abounding amongst us; And our true and unfeigned purpose, desire & indeavour for our selves & all others under our power & charge, both in publique and in private, in all duties we owe to God and man, to amend our lives, and each

each one to go before another in the example of a reall Reformation, that the Lord may turn away his wrath and heavy indignation, and establish these Churches and Kingdoms in truth and peace. And this Covenant we make in the presence of Almighty God, the searcher of all hearts, with a true intention to perform the same, as we shall answer at that great Day, when the secrets of all hearts shall be disclosed, Most humbly beseeching the Lord to strengthen us by his Holy Spirit for this end, and to blesse our desires and proceedings with such successe, as may be deliverance and safety to his people, and encouragement to other Christian Churches, groaning under, or in danger of the yoke of Antichristian tyranny; to joyn in the same, or like Association and Covenant, to the glory of God, the enlargement of the Kingdom of Iesus Christ, and the Peace and Tranquility of Christian Kingdoms and Common wealths.

An



**An Ordinance of the
Lords and Commons As-
sembled in Parliament ; With
Instructions for the taking of
the *League and Covenant* in
the Kingdom of *England*
and Dominion of
*Wales.***

VHereas a Covenant for the
preservation and Refor-
mation of Religion, The
maintenance and defence of Laws and
Liberties, hath been thought a fit and
excellent meane to acquire the fa-
vour of Almighty God towards the
three Kingdoms of *England, Scotland,*
and *Ireland* ; and likewise to Vnite
them, and by uniting, to strengthen and
fertifie them against the Common-
Enemy of the true Reformed Religi-
on,

on, peace, and prosperity of these Kingdoms; And whereas both Houses of Parliament in *England*, the Cities of *London* and *Westminster*, and the Kingdom of *Scotland* have already taken the same; It is now Ordered and Ordained by the Lords and Commons in Parliament, That the same Covenant be solemnly taken in all places throughout the Kingdom of *England*, and Dominion of *Wales*. And for the better and more orderly taking thereof, these directions ensuing, are appointed and enjoined strictly to be followed,

*Instructions for the taking of
the Solemne League and Co-
venant throughout the King-
dome.*

I. That the Speakers of both Houses of Parliament do speedily send (to the Lord Generall, and all other Commanders in chief, and Gouvernours of Townes, Forts, Castles, and Garrisons, as also to the Earl of Warwick Lord High Admirall of England) true Copies of the Solemne League and Covenant, to the end it may be taken by all Officers and soldiers under their severall Commands.

II. That all the Knights and Burgesses now in Parliament, do take speciall care speedily to send down into their severall Counties (which are or shall hereafter be under the power of the Parliament) a competent number of true Copies of the said League and Covenant, unto the Committees of Parliament in their severall Counties; And that the said Committees do

B within

within six dayes at the most disperse the said Copies to every parish church or Chappel in the severall Countys, to be delivered unto the Ministers, Church-wardens, or Constables of the severall Parishes.

III. That the said Committees be required to return a certificate of the day when they received the said copies, as also the day they sent them forth, and to what Parishes they have sent them, which certificate they are to return to the Clerk of the Parliament, appointed for the Commons House, that so an accompt may be given of it, as there shall be occasion.

IV. That the severall Ministers be required to read the said Covenant publikely unto their people the next Lords day after they receive it, and prepare their people for it, against the time that they shalbe called to take it.

V. That the said League and Covenant be taken by the Committees of Parliament in the place where they reside, and tendred also to the Inhabitants of the Town, within seven daies after it comes to the said Committees hands.

VI. That

VI. That the said Committees, after they have taken it themselves, do speedily disperse themselves through the said countiess, so as three or four of them be together on dayes appointed at the chief places of meeting for the severall divitions of the said countiess ; And summon all the Ministers, Church wardens, Constables, and other Officers unto that place; where, after a Sermon preached by one appointed by the Committee for that purpose, they cause the same Minister to tender the League and Covenant unto all such Ministers and other Officers, to be taken and subscribed by them, in the presence of the said Committees.

VII. That the said Committees do withall give the said Ministers in Charge to tender it unto all the rest of their Parishioners the next Lords Day, making then unto their said Parishioners some solemn exhortation concerning the taking and observing therof; and that the said Committees do also return to the severall Parishes, the names of all such as have taken the Covenant before them, who

yet shall also subscribe their names in the Book or Roll with their neighbors in their severall Parishes : And if any Minister refuse or neglect to appear at the said summons, or refuse to take the said Covenant before the Committee, or to tender it to his Parish, that then the Committees be carefull to appoint another Minister to do it in his place.

VIII. That the League and Covenant be tendered to all men , within the severall Parishes , above the age of eighteen as wel lodgers as inhabitants.

IX. That it be recommended to the earl of *Manchesster*, to take speciall care that it be tendered and taken in the Vniversity of *Cambridge*.

X. That for the better incouragement of all sorts of Persons to take it; It be recommended to the assembly of Divines to make a brief Declaration, by way of Exhortation, to all sorts of Persons to take it as that which they judge not only lawfull, But, (all things considered) exceeding expedient and necessary, for all that wish well to Religion , the King and Kingdom to joyn in, and to be a singular pledge of Gods

Gods gracious goodnessse to all the three Kingdoms.

XI. That if any Minister do refuse to take, or to tender the Covenant, or any other person or persons do not take it the Lords day that it is tendered, that then it be tendered to them again the Lords day following, and if they still continue to refuse it, that then their names be returned by the Minister that tenders it, and by the Churchwardens, or Constables unto the Committees, and by them to the House of Commons, that such further course may be taken with them, as the Houses of Parliament shall see cause.

XII. That all such persons as are within the severall Parishes, when notice is given of the taking of it, and do absent themselves from the Church at the time of taking it, and come not in afterwards to the Minister & Churchwardens, or other Officers to take it in their presence before the return be made, be returned as refusers.

The manner of the taking it to be thus: *The Minister to read the whole Covenant distinctly and audibly in the Pulpit*

Pulpit, and during the time of reading
thereof, the whole Congregation to be un-
covered, and at the end of his reading
thereof, all to take it standing, lifting up
their Right hands bare, and then after-
wards to subscribe it severally by writing
their names (or their marks, to which their
names are to be added) in a parchment
Roll, or a Book, whereinto the Covenant is
to be inserted, purposely provided for that
end, and kept as a Record in the Parish.

XIII. That the Assembly of Di-
vines do prepare an Exhortation for
the better taking of the Covenant: And
that the said Exhortation and the De-
claration of the Kingdons of England
and Scotland, joyned in the Armies, for
the vindication and defence of their
Religion, Liberties and Lawes, a-
gainst the Popish Prelaticall and Ma-
lignant party, and passed the 30. of Jan.
last, be publikely read, when the Co-
venant is read, according to the fourth
and sixth Articles: And that a suffi-
cient number of Copies of the said De-
claration be sent by the persons ap-
pointed to send the true Copies of the
said Covenant, in the first and second
Articles. *F I N I S.*



*An Exhortation to the taking of written by
the Solemn League and Co-philip Nye.
venant, for Reformation and
Defence of Religion, the Ho-
nour and happinesse of the
King, and the Peace and safe-
ty of the three Kingdoms of
England, Scotland, and Ire-
land.*

IF the power of Religion, or solid Reason, if Loyalty to the King, and piety to their native Countrey, or love to themselves, and naturall affection to their posterity, if the Example of men touched with a deep sense of all these, or Extraordinary successie from God thereupon, can awaken an embroyled bleeding remnant to imbrace the soveraigne and onely means of their recovery there can be no doubt but this Solemn

League and Covenant wil find where-soever it shall be tendred , a people ready to entertain it with all cheerfulness and duty.

And were it not commended to the Kingdom by the concurrent encouragement of the Honourable Houses of Parliament , the Assembly of Divines, the renowned City of London, multitudes of other persons of eminent rank and quality in this Nation, and the whole Body of Scotland, who have all willingly sworn and subscribed it, with rejoicing at the Oath, so graciously seconded from Heaven already, by blasting the Counsels, and breaking the power of the Enemy more than ever ; yet it goeth forth in its own strength, with such convincing evidence of Equity, Truth and Righteousnesse , as may raise in all (not wilfully ignorant, or miserably seduced) inflamed affections to joyn with their Brethren in this happy Bond, for putting an end to the present miseries, and for saving both of King and Kingdom from utter ruine, now so strongly and openly laboured

by

by the Popish faction, and such as have been bewitched and besotted by that viperous and bloody generation.

For what is there almost in this Covenant, which was not for substance either expressed or manifestly included in that solemn *Protestation* of *May 5. 1641.* wherein the whole Kingdom stands ingaged untill this day? The sinfull neglect whereof, doth (as we may justly fear) open one floodgate the more to let in all these calamities upon the Kingdom, and cast upon it a necessity of renewing Covenant, and of entring into this.

If it be said, the extirpation of Prelacy, to wit, the whole Hierarchicall Government (standing, as yet, by the known Laws of the Kingdom) is new, and unwarrantable: This will appear to all impartiall understandings, (though new) to be not onely warrantable, but necessary; if they consider (to omit what some say, that this Government was never formally Established by any Laws of this Kingdom, at all) that the very life and soul thereof is already taken from it,

by an ~~Act~~ passed this present Parliament; so as (like Jezebels Carcasse, of which no more was left but the skull, the feet, and the palms of her hands) nothing of jurildiction remains but what is precarious in them, and voluntary in those who submit unto them: that their whole Government is at best but a humane constitution, and such as is found and adjudged by both Houses of Parliament, (in which, the judgement of the whole Kingdome is involved and declared) not onely very prejudicall to the Civill State, but a great hindrance also to the perfect Reformation of Religion; Yea, who knoweth it not to be too much an enemy thereunto, and destructive to the power of Godlinesse, and pure administration of the Ordinances of Christ? which moved the well-affected, almost throughout this Kingdom, long since to Petition this Parliament (as hath been desired before, even in the Reign of Queen Elizabeth and of King James) for a totall abolition of the same: Nor is any man hereby bound to offer any

any violence to their persons, but only, in his place and calling, to endeavour their extirpation in a lawfull way.

And as for those Clergy-men, who pretend that they (above all other) cannot *Covenant* to extirpate that Government, because they have (as they say) taken a solemn Oath to obey the Bishops, *in licitis & honestis*: They can tell, if they please, that they that have sworn obedience to the Laws of the Land, are not thereby prohibited from indeavouring by all Lawfull means, the abolition of those Laws, when they prove inconvenient or mischievous. And if yet there should any Oath be found, into which any Ministers or others have entred, not warranted by the Laws of God and the Land, in this case, they must teach themselves and others, that such Oaths call for repentance, not pertinacy in them.

If it be pleaded that this *Covenant* crosseth the Oaths of *Supremacy* and *Allegiance*; there can be nothing further from truth: for, this *Covenant* bindes

bindes all, and more strongly engageth them to preserve and defend the Kings Majesties Person, and Authority, in the preservation and defence of the true Religion and Liberties of the King-
doms.

That scruple, that this is done without the Kings consent, will soon be removed, if it be remembred, that the *Protestation* of the fifth of *May* before mentioned, was in the same manner voted and executed by both Houses, and after (by order of one House alone) sent abroad to all the King-
dom, His Majesty not excepting against it, or giving any stop to the taking of it, albeit he was then Resi-
dent in Person at *White-hall*.

Thus *Ezra* and *Nehemiah* drew all the people into a *Covenant*, without any speciall Commission from the *Persian Monarchs* (then their Sov-
raigns) so to do, albeit they were not free Subjects, but Vassals, and one of them the meniall Servant of *Arsax-
erxes*, then by *Conquest* King of *Judah* also.

Nor hath this doctrine or practise
been

been deemed seditious or warrantable by the Princes that have sat upon the English Throne, but justified and defended by Queen Elizabeth of blessed memory, with the expence of much Treasure and Noble bloods, in the united Provinces of the *Netherlands*, combined not onely without, but against the unjust violence of Philip of *Spain*; King *James* followed her steps, so far as to approve their union, and to enter into League with them as free States; which is continued by His Majesty now reigning, unto this day; who both by his expedition for relief of *Rochell* in *France*, and his strict confederacy with the Prince of *Orange*, and the States Generall, notwithstanding all the importunity of *Spain* to the contrary, hath set to his Seal, that all that had been done by His Royall Ancestors, in maintenance of those who had so engaged and combined themselves, was just and warrantable.

And what had become of the Religion, Laws, and Liberties, of our Sister

Sister Nation of *Scotland*, had they not entred into such a solemn *League* and *Covenant* at the beginning of the late troubles there ; which course, however it was at first, by the Popish and Prelatick Projectors, represented to His Majesty as an offence of the highest nature, justly deserving chaitement by the fury of a puissant Army ; yet when the matter came afterwards in cool blood to be debated, first by Commissioners of both Kingdoms, and then in open Parliament here, (when all those of either House, who are now engaged at *Oxford*, were present in Parliament, and gave their Votes therein) it was found, adjudged and declared by the King in Parliament, That our dear Brethren of *Scotland* had done nothing, but what became Loyall and obedient Subjects, and were thereupon by *Act of Parliament*, publikely righted in all the Churches of this Kingdom, where they had been defamed.

Therefore however some men, hoodwinkt and blinded, by the Artifices of those Jesuiticall Engineers, who

who have long conspired to sacrifice our Religion to the Idolatry of *Rome*, our Laws, Liberties, and persons to Arbitrary slavery, and our Estates to their insatiable Avarice, may possibly be deterred and amused with high Threats and Declarations, flying up and down on the wings of the Royall Name and Countenance (now captivated and prostituted to serve all their lusts) to Proclaim all Rebels and Traytors, who take this *Covenant*; yet let no faithfull English heart be afraid to joyn with our Brethren of all the three Kingdoms in this Solemn League, as sometimes the men of *Israel* (although under another King, did with the men of *Judah*) at the invitation of *Hezekiah*, *2 Chron. 30.*

What though those tongues set on fire by Hell do rail and threaten? That God who was pleased to clear up the innocency of *Mordecai* and the Jews against all the malicious aspersions of wicked *Haman* to his and their Sovereign, so as all his plotting produced but this effect, That when

the

the King's commandment and decree drew
near to be put in execution, and the ene-
mies of the Jews hoped to have power
over them, it was turned to the contrary,
and the Jews had rule over them that
hated them, and laid hands on such as
sought their hurt, so as no man could with-
stand them, Esth.9. and that same God,
who but even as yesterday, vouch-
safed to disperse and scatter those dark
clouds and fogs which overshadowed
that Loyall and Religious Kingdom
of *Scotland*, and to make their righ-
teousnesse to shine as clear as the Sun
at noon day, in the very eyes of their
greatest enemies, will doubtlesly
stand by all those who with single-
nesse of heart, and a due sense of their
own sins, and a necessity of Refor-
mation, shall now enter into an ever-
lasting *Covenant* with the Lord, never
to be forgotten, to put an end to all
those unhappy and unnatural breaches
between the King, and such as are
faithfull in the Land; causing their
righteousnesse and praise to spring forth
before all the Nations, to the terror
and confusion of those men of blood,

the

the confederate enemies of God and the King, who have long combined, and have now raked together the dregs and scum of many Kingdoms, to bury all the glory, honour and liberty of this Nation, in the eternall Grave of dishonour and destruction.



Die Veneris, 9. Febr. 1643.

*A*N Exhortation touching the taking of the Solemn League and Covenant, and for satisfying of such scruples, as may arise in the taking of it, was this day read the first and second time; and by Vote upon the Question assented unto, and Ordered to be forthwith Printed.

H: Elsyng, Cler. Parl. D. Com.



*An Ordinance of the Lords and
Commons assembled in Parli-
ament, for the better Observa-
tion of the L O R D S - D A Y.*

Forasmuch as the Lords day, notwithstanding severall good Laws heretofore made, hath beene not only greatly prophane, but divers ungodly Books have beene published by the Prelaticall faction, against the Morality of that Day, and to countenance the prophanation of the same, to the manifest indangering of Souls, prejudice of the true Religion, great dishonour of Almighty God, and provocation of his just wrath and indigation against this Land ; The Lords and Commons for remedy thereof, do Order and Ordain, and be it Ordered and Ordained, That all the Laws enacted, and in force, concerning the Observation of the Lords day,

day, be carefully put in execution; and that all and singular person and persons whatsoever, shall on every Lords day, apply themselves to the sanctification of the same, by exercising themselves thereon, in the duties of Piety and true Religion, publikely and privately: And that no person or persons whatsoever, shall publikely cry, shew forth, expose to sale, any Wares, Merchandizes, Fruit, Herbs, Goods or Chittels whatsoever, upon the Lords day, or any part thereof; upon pain, that every person so offending, shall forfeit the same Goods so cryed, shewed forth, or put to sale: And that no person or persons whatsoever, shall, without reasonable cause for the same, Travell, carry Burthens, or do any worldly labours, or work whatsoever, upon that day or any part thereof; upon pain, that every one travelling contrary to the meaning of this Ordinance, shall forfeit for every offence, ten shillings of lawfull money; and that every person carrying any burden, or doing any worldly labour or work, contrary to the meaning,

ing hereof, shall forfeit five shillings of like money for every such offence. And be it further Ordained, That no person or persons shall hereafter upon the Lords day, use, exercise, keep, maintain, or be present at any wrestlings, Shooting, Bowling, Ringing of Bells for pleasure or pastime, Masque, Wake, otherwise called Feasts, Church-Ale, Dancing, Games, Sport or pastime whatsoever; upon pain, that every person so offending, being above the age of Fourteen years, shall lose and forfeit five shillings for every such offence. And be it further Ordained, that all and singular person & persons, that have the care government, tuition or education of any childe or children, under or within the age of Fourteen years, shall forfeit and lose twelve pence for every of the said offences that shall be committed by any such childe and children. And because the prophanation of the Lords day hath been heretofore greatly occasioned by May-poles (a Heathenish vanity, generally abused to superstition and wickednesse) The Lords and Commons
do

do further Order and Ordain, that all and singular May-poles, that are, or shall be erected, shall be taken down, and removed by the Constables, Burholders, Tything-men, petty Constables, and Church-wardens of the Parishes and places where the same be; and that no May-pole shall be hereafter set up, erected, or suffered to be within this Kingdom of *England*, or Dominion of *Wales*. And it is further Ordained, that if any of the said Officers shall neglect to do their office in the premisses, within one week after notice of this Ordinance, every of them for such neglect shall forfeit five shillings of lawfull moneys; and so from week to week, weekly five shillings more afterwards, till the said May-pole shall be taken down and removed. And that if any Justice of the Peace of the County, or the chief Officer or Officers, or any Justice of the Peace, of, or within any City, Burrough, or Town Corporate, where the said offences shall be committed upon his or their view, or confession of the party, or proof of any one or

more

more witnesses by oath (which the said Justice, chief Officer or Officers, is by this Ordinance authorised to minister) shall find any person offending in the premisses, the said Justice, or chief Officer or Officers, shall give warrant under his or their hand and seal , to the Constables or Churchwardens of the Parish or Parishes where such offence shall be committed, to seize the said Goods, cryed, shewed forth , or put to sale as aforesaid; and to leavy the said other forfeitures or penalties by way of distressc, and sale of the Goods of every such offender , rendring to the said offenders the overplus of the moneys rai- sed thereby ; And in default of such distressc , or in case of insufficiency, or inability of the offender to pay the said forfeitures or penalties , that the party offending be set publikely in the Stocks by the space of three hours; And all and singular , the forfeitures or penalties aforesaid, shalbe employed and converted to the use of the poor of the Parish where the said offences shall be committed , saving onely , that it shall

shall and may be lawfull, to, and for any such Justice, Maior, or Head Officer or Officers, out of the said forfeitures or penalties, to reward any person or persons that shall inform of any offence against this Ordinance, according to their discretions ; so as such reward exceed not the third part of the forfeiture or penalties. And it is further Ordained by the said Lords and Commons, that the Kings Declaration concerning observing of Wakes, and use of exercise and recreation upon the Lords day, The Book intituled, *The Kings Maiesties Declaration to His Subjects, concerning lawfull Sports to be used* ; and all other Books and Pamphlets that have been, or shall be written, printed and published against the Morality of the fourth Commandement, or of the Lords day, or to countenance the prophanation thereof, be called in, seized and suppressed, and publiquely burnt, by the Justices of Peace, or some, or one of them, or by the chief Officer or Officers aforesaid, in their severall limits, or by their warrant or command.

mand. Provided, and be it Declared,
That nothing in this Ordinance shall
extend to the prohibiting of dressing
of Meat in private Families, or the
dressing and sale of Victuals in a mo-
derate way, in Innes or Victualling-
houses, for the use of such as other-
wise cannot be provided for; or to
the crying or selling of Milk before
Nine of the clock in the Morning,
or after Four of the clock in the Af-
ternoon, from the Tenth of September
till the Tenth of *March*: or before
Eight of the clock in the morning, or
after five of the clock in the afternoon,
from the Tenth of *March* till the
Tenth of *September*. And whereas
there is great breach of the Sabbath by
Rogues, Vagabonds and Beggars, It
is further Ordained, That the Lord
Mayor of the City of *London*, and all
Justices of Peace, Constables, Church-
wardens, and other Officers and Mi-
nisters whatsoever, shall from time to
time, cause all Laws against Rogues,
Vagabonds and Beggars, to be put in
due execution; and take order that
all Rogues, Vagabonds and Beggars,
do

do on every Sabbath day repair to some Church or Chappell, and remain there soberly and orderly during the time of Divine Worship. And that all and singular person and persons, that shall do any thing in the execution of this Ordinance, shall be protected and saved harmless by the power and Authority of Parliament.

And be it further Ordained, that this Ordinance be Printed and published, and read in all Parish Churches and Chappels, before the Sermon in the Morning, on some Lords day before the first of May next, on the South-side of Trent, and before the first of June next, on the North-side of Trent.

Die Sabbathi, 6. April, 1644.

Ordered by the Lords and Commons Assembled in Parliament,
That this Ordinance be printed and published, and read in all Churches and Chappels, before the Sermon in the Morning, on some Lords day before the first of May next on the South-side of Trent; and before the first day of June next, on the North-side of Trent.

H: Elsyng, Cler. Parl. D. Com. C.

A. B.

An Ordinance of the Lords and Commons assembled in Parliament, for the better Observing and Keeping a Monethly Fast, within the Kingdom of England, and Dominion of Walcs.

VHereas the Kings Most Excellent Majesty, upon the request of the Lords and Commons in this present Parliament assembled, and by and with their advice and consent, considering the lamentable and distressed condition of his good Subjects in the Kingdom of Ireland; (that there might be a generall Humiliation of all the Estates of this Kingdom before Almighty God in Fasting and Prayer) was graciously pleased to command the keeping of a Monethly Fast; and to the end that all persons might the bet-
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ter take notice thereof (and to leave such without excuse, as should not duly keep and observe the same) did afterward by his Proclamation of the 8th of *January* 1641. appoint that the same should be generally, publike-ly, and solemnly holden, and kepr, as well by abstinence from food, as by publike prayers, preaching, and hearing of the Word of God, and other Religious and holy duties, in all **Cathedrals, Collegiate and Parish Churches and Chappels**, within the Kingdome of *England* and Dominion of *Wales*, (without any exception) on the last Wednesday of every Moneth, to continue during the troubles in the said Kingdom of *Ireland*: All which his Majesty did straightly charge and command, should be reverently and devoutly performed by all his Subjects, as they desire the blessing of Almighty God, and would avoyd his heavy indignation against this Land and people; and upon pain of such punishments as may justly be inflicted upon all such as shall contemne or neglect so Religious a work and duty.

C. 2 And

And whereas the Lords and Commons in both Houses of Parliament, have received divers informations from severall parts of this Kingdom and Dominion of *Wales*, of the great neglect of the due observation and keeping of the said Fast upon the dayes appointed, and of the prophanations of the same, by many irreli- gious, ill-affected, loose, and scandalous persons, as well of the Clergy as others, who are so farre from afflicting their soules, and loosing the bands of wickednesse, as that they provoke the wrath of Almighty God, and make so pious a meanes to procure his blessings, the occasion of greater Judgements.

For the prevention whereof for the time to come, the Lords and Commons do Order, Declare, Ordain, that in all and every the Cathedrals, Collegiate, and Parish Churches and Chappels, within the Kingdom of *England* and Dominion of *Wales*, (without any exception) upon every Lords day, next and immedately before any the dayes appointed for the

the said publike Fast, the Parson, Vicar, Curate, or Minister, that upon that day shall Officiate, or exercise in any of the said Cathedrals, Collegiate, Parish Churches or Chappels, shall give publike notice in every of the said Cathedrals, Collegiate, Parish Churches or Chappels respectively, of the Fast day next ensuing, immediately after Sermon, or prayer ended in the forenoon, before the Congregation be dismissed, carnestly exhorting and perswading all the people to the Solemne due keeping, and Religious observation of the whole day appointed for the said Fast, and that they would repair to some Church or Chappell, there diligently and reverently to attiend all such holy duties as shall be used in the observance of the same, that they forbear to use all manner of sports and pastimes whatsoever, and their ordinary Trades and callings upon the said day, as well Carriers, Waggoners, Carters, Wainmen, Drovers, Butchers, Hucksters, Shop-keepers, Labourers; or any others using any Art, Trade, Mistry,

ry, or manuall Occupation whatsoe ver, and that all Vintners, Taverners, Ale-house-keepers, and keepers of Victualling-houses, do forbear to keep open their doors, Bulks, or Shops, or to sell or utter (except in cases of extream necessity) any Wine, Beer, Ale, or victuall, till the publike exercises, and Religious duties of that day in the respective Cathedrals, Collegiate, Parish Churches and Chappels, be past and over.

And lastly, all and every the Iustices of the Peace, Mayors, Bayliffs, Constables, Church-wardens, and other Officers, inhabiting or residing within the limits or precincts of any such Cathedrall, Collegiate, Parish Church or Chappell, are hereby required to take speciall notice as well of such Parson, Vicar, Curate, or other Minister that ought to Officiate in any of the said Cathedrals, Collegiate, and Parish Churches or Chappels, upon any such day appointed for the said Fast, that shall either refuse or neglect to do the same, or not do or cause the same to be done in that religi-

gious and solemn manner as it ought to be, or that shall refuse to give notice of the Fast day, at the time and in manner as aforesaid, and forthwith to return their names, and the names of all such (from time to time) as shall wilfully offend herein, in contempt of the Laws, His Majesty, and both Houses of Parliament, unto some one or more of the Knights, Citizens, or Burgesses that serve for the county where such offence is, or shall be committed, that some speedy course may be taken for the severe punishing of such as shall offend herein according to the Laws.

Die Mercurii, 22. Aug. 1642.

Ordered by the Commons assembled in Parliament, That this Ordinance be forthwith Printed and published:

H: Elsyng, Cler. Parl. D.Com.

24 April, 1643.

VVHereas the Lords and Commons in Parliament, have made an Ordinance for the more strict and solemne keeping of the dayes of publike Fast, which are not by all persons duly observed, even in these times of publike calamity, to the great dishonour of God, and the contempt of the Authority of both Houses of Parliament. Now that more particular notice may be given unto all such as shall offend herein, before any exemplary punishment be inflicted upon them; It is ordered by the Commons now Assembled in Parliament, That all Constables (or their Deputies) shall the day before every pub-

publike Fast, repair to every House within their severall and respective liberties, and charge all persons, That they strictly observe the Fast, according to the directions in the said Ordinance.

And they shall upon the said dayes of the publike Fast, walk through their said liberties, diligently searching for, and taking notice of all persons, who either by following their work of their calling, or sittin in Taverns, Victualling or Alehouses, or any other wayes shall not duly observe the same: And they are hereby required to return the Names of all such persons as they shall finde so offending, as also such Informations as they shall receive against any other per-

persons within their liberties, guilty of the like offence unto the Committee for Examinations, that so they may be proceeded against for the contempt of the said Ordinance ; And all Constables are to observe these directions from time to time, so long as the said publike Fast shall be kept, without expecting any further Order.

H. Elſyng, Cler. Parl. D. Com.

FINIS.

